THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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THE PROVIDENCE OF GOD.

Extracts from a letter from Doct. James H. Rice, son of the late Rev. David Rice, to a friend in Lexington, dated

"HOPKINSVILLE, AUG. 14TH, 1824.

"I ought before this, to have complied with your wish, to make some statement in writing of assistance my father received in furthering his education, which seemed to indicate an extraordinnry interposition of Providence. If I have a correct recollection, he made some allusion to the subject in his Memoirs; but, not having seen the manuscript for eight years, I have but an imperfect knowledge of anything it contains, and I may embrace what is already before the public.—His commencement was from the proceeds of a hogshead of tobacco. He had intimated to his father, his view to the ministry; but was by him discouraged from the undertaking, because he believed he could never obtain pecuniary resources sufficient to acquire an education. About this time, being near twenty years old, his father told him, if he would assist him in making corn for his family, he might raise a crop of tobacco for himself. He made a hogshead. Upon which, he entered a grammar school about thirty miles from home; where, about half the first year, he was engaged in teaching an English school, and prosecuting his studies. The labor of teaching, and keeping up with his class, was so great that his health began to decline. At this he felt much discouraged; sometimes almost desponding, and ready to give over the pursuit as hopeless. At this juncture, a wealthy man, living near where he was boarding, and who married a relation of his, told him he had hitherto lived a careless and prayerless life; that he was brought to a sense of his sin and danger; and that he was convinced it was his duty to worship God with his family—but that his ignorance on religious subjects disqualified him very much for the correct and edifying performance of that duty; and proposed to my father to live with him and officiate as chaplain for his household, for which he would give him his boarding. This proposition, being agreeable in every circumstance connected with it, and made by a man for whose spiritual welfare, and that of his family, he had often felt solicitude, you will not doubt was readily accepted.

"His father now began to conclude that the idea of his acquiring an education was not altogether a hopeless chimera, and afforded him what assistance circumstances enabled him. In this way was he prepared to enter college.

"The Rev. Samuel Daviess, who was acquainted with and had witnessed his progress hitherto, was now appointed President of New Jersey College. Mr. Daviess, when in London, had formed an acquaintance with a man of piety

and wealth, who, hearing of his elevation to the Presidency of the College, wrote him that he had determined to devote a certain sum out of his annual income, to the assistance of needy pious young men in America, in preparing for the ministry; and that he had determined on making Mr. Daviess his almoner. Upon receiving this information, he wrote to my father to come to college and partake of this gentleman's bounty. During his collegiate course, his board was furnished by this London gentleman.

"The above is the substance of my recollection on this subject. There is an anecdote somewhat connected with this, which will do very well to talk about, but is not worthy a place in print.

"He continued at college a few months after the President's death; and intended leaving it just before the Commencement, principally because his wardrobe was reduced so low that he could not make a decent appearance. Richard Stockton, esq., a lawyer of Princeton, without any knowledge of his intention of leaving the place, sent for him one day to his house, and observed to him, 'that Mr. Daviess had been, a little before his death, saying something to him about my father's circumstances, and that he had determined to assist him to the amount his immediate necessities required; observing, that Solomon had said, "Cast thy bread on the waters, and after many days thou shalt find it." I have, in a literal sense, ventured my bread on the waters: I have a ship at sea; if it founders, you must repay me; if it returns prosperous, why, I mean to venture, in that figurative sense Solomon meant, the amount I advance to you.' About two years after, he sent the lawyer his money; who, upon its being offered to him, told the bearer to take it back—that that debt had been paid long ago."

Eloquence is *vehement simplicity*.—CECIL.

For the Western Luminary.

ON SLAVERY.—No. II.

(FROM PAGE 167.)

As, in Italy, the increase of slaves and decrease of freemen took place by the all-grasping spirit of the nobles; so in the slave states, the destruction of the white race, and the multiplication of the black, take place in equal ratio, by the same engrossing spirit operating in the slaveholders. As in Italy in the time of Gracchus, so in Virginia in our day: The poor freeholder is bought out; he quits the country; a gang of Negroes replace his family; the state has lost defenders, and acquired enemies; more land is wanting for the increasing stock, and more is bought; colonies of Negroes planted; and as the plantation extends, it evinces in the names borne by its different fields, that formerly, so many white families occupied the ground where now only one remains. The former have gone to the west.

——"Pellitur paternos
In sinu ferens deos
Et uxor et vir, sordidosque natos."
HOR.

"Driven out by thee to new abodes,
They carry their paternal gods;
The wife her husband's sorrows shares,
And on her breast the squalid infant bears."
FRANCIS.

If the white stays in his native state, his case is still more deplorable. Disheartened by the loss of his bit of land, and forbidden by pride to labor as a hireling among negroes, he abandons himself to hard drinking, and perishes an early victim to the abominable institutions of his country. His children, too generally, follow his example.—Enquire for him, after a few years; you find that his place knows him no more, unless he should be destined to a fate yet more deplorable. If destitute of feeling, he will gradually sink into the lowest grade, composed of those dregs of existence called *overseers—the

most abject, degraded, unprincipled race; always cap in hand to those who employ them, and furnishing materials for the exercise of their pride, insolence, and spirit of domination.† This class is the intermediate between the independent landlord and the negro. Be it also remembered, that these degraded mortals are sacred from labor: as white men, they hold the rod. How low, then, must be those beings sunk, who look up to such! and how almost infamous must labor appear in a country where such consider it as a degradation!

The education and habits of the fair, save them from much of the vice and misery entailed upon the bolder sex. Yet is the situation of a poor widow, with a family of daughters, truly pitiable. She dares not put them out to serve in a white family: she knows, too well, what a poor degraded thing is a bound girl in a slave state. She endeavours to bring up her children by needle-work or spinning, the only labor compatible with their colour. But where is the employment? The lady on the next plantation pities them:—"Yet what can I do for them?" adds she: "I have more lazy negro wenches than I can find work for." I pass over the consequences; they are too horrible to be dwelt upon. Had these helpless girls lived in a free state, every cottage would have been open to them; the wheel and loom would have furnished employment; labor and its rewards would have been their lot; they would have left a numerous progeny, and their sons might have been enroiled among the saviours of their country and the benefactors of mankind. They are supplanted by a race of enemies—the natural, justly the natural enemies of their native country, and the opprobrium of humanity. But negroes are increased, and that ought to satisfy us. A respected friend, many years ago, just returned to Richmond in Virginia, from beyond the ridge, informed me with great satisfaction of the *improvements* in that part of the state. "You would," said he, "be delighted to see them. Frederick county now resembles the lower country. Wealthy gentlemen, owners of large gangs of negroes, entertain you at as good a table, and with as generous wine, as you can find at home The poor people and small farmers are bought out, and have gone to new countries." Such was what my friend considered as a subject of pleasing contemplation: And many others, of the same opinion, coolly observe that the removal of the poor planter is an improvement of his condition. It is so for the present: But what is to become of the country which he abandons? Besides, the slaveholder pursues him into his new retreat; and will, in due time, root him from the earth. This conduct ultimately insures his own destruction. The barons of the south may, like those of former ages, exult in the increase of their vassals, and the decrease of poor freemen. Let them remember that the commoners of England sprung from the villains, and that the barons have long since disappeared before them.

In this, and in the new states in general, the decrease of the white race is not so obvious as in the old. Nay, it may be conceded that the whites, at first settling, multiply equally with the blacks; or (for I am willing to allow of the most remote possibilities) that they increase faster by the assistance of slaves, than they would without them. But this their growth is temporary, and declines as the country fills up. In this state, marriages are less frequent than formerly. In Virginia, the numerous instances of celibacy strike the most cursory observer. On the plantation next to mine, lived four sons and two daughters: The young men died by the

*This is a too common but not universal character of overseers.

†Wirt.

bottle: ten years ago, one sickly child, probably since dead, continued the name. One daughter had two children: the other is past matrimony.—Another instance presents itself: Three sons, two daughters; only one of the latter married, late in life. A third instance: Two sons, five daughters; two of the latter married—the rest dead, or advanced in years. A fourth: Six sons and daughters; all unmarried; the youngest over forty years old.—The reader who has resided long in an old slave state, is desired to task his memory on this subject: nor will I fear to appeal to his recollection for the confirmation of my theory. Indeed, in every country the poor must increase, and fill up the places of the declining rich. The peers in England are continually receiving recruits from the commons; otherwise their remains would be too contemptible for notice. And yet these remains are assisted by adoption. The Percies still boast their descent, although the male line has been long since extinct; and those now called after the family are beholden to act of parliament for their name. Every year witnesses in the upper house the accession of new families, and the extinction of the ancient. The labor of keeping up the nobility, is incessant as fruitless. The House of Lords has been called a hospital of incurables; and the metaphor holds good in more than one sense. The human race, when pampered, declines; but, like some plants, the more trampled, the more vigorous its growth. "One reason," says the Edinburgh Review, of August, 1820, "for the disproportionate increase of Catholics, compared to that of Protestants, in Ireland, is, that the Catholic is ready to marry upon means which the Protestant considers insufficient for marriage. A few potatoes, and a shed of turf, are all that Luther has left to the Romanist; and when the latter gets them, he begins instantly upon the great Irish manufacture of children. But a Protestant belongs to the sect that eats the fine flour, and leaves the bran to others: he must have comforts, and he does not marry till he gets them. He would be ashamed if he was seen living as a Catholic lives. This is a principal reason why the Protestants who remain attached to their church, do not increase as fast as the Catholics."

Hume (essay 11th) observes:—"Where the property of servants is lodged in the master, their marriage forms his riches, and brings a succession that supplies the place of those disabled by age and infirmity. He encourages, therefore, their propagation, as that of his cattle; rears the young with the same care; and educates them to some art or calling which may render them useful or valuable to him. The opulent are by this policy interested in the being, at least, though not in the well being, of the poor; and enrich themselves by increasing the number and industry of those who are subjected to them."

The essayist afterwards notices the exception to this rule; i. e. when slaves can be bought cheaper than reared—a contingency which, happily for the negroes, though unhappily for their masters, exists not among us.

See on this subject the Dictionaire des Sciences Medicales:—"But a small number of marriages takes place among proprietors, and those persons whose employment or profession is equal to a property; while the same number constantly follows among the working classes, and among those who possess nothing. I believe that hardly one marriage in twenty, at the utmost, happens in the class that possesses something in France. But why do I say, in France? 'Tis so in the rest of Europe. The upper class dread the luxury of a wife, and the expense of children; while the inferior class, who live but from one day to another, are always assured of bequeathing, at the worst, to their posterity the resources of public chari-

ty, which they consider as inexhaustible."—*Article 'Mendicite,' page* 346.

Shall I add to these, a quotation from an old fashioned author, pointing out the probable consequences of raising such a population?—"The proprietors and their children become feeble both in body and mind, slothful, and unable to resist either pain or pleasure. Thus degraded, these governors view their subjects with dread; while those subjects—sturdy, active, sun-burnt, and poor—view with contempt their superiors nourished in the shade, unwieldy, short-breathed, and helpless; and, naturally inferring that their own cowardice alone is the safety of the rich, encourage each other in private with the consideration that their masters are, compared with themselves, as nothing."—*Plato de Repub., lib.* 8.

The foregoing extracts may serve for a reply to the theory of an ingenious and highly respected friend; who is of opinion, that, when the country becomes fully peopled, the weakest race must give way to the more powerful, and in due time be rooted out. The ground not producing enough for those who are multiplying upon it, the whites will appropriate to themselves their full share; and the negroes, obtaining less, must decrease.—Nothing like this, however, has taken place in Ireland. The Protestant, defended by arms, by arts, and by the laws, is daily diminishing, before his helpless opponent. The white, like the Protestant, will obtain his share of food; but, like the Protestant, he will not be satisfied with food alone: He must have superfluities; and when he cannot obtain those, he will refuse to marry; and the race will perish, not because he lacks the means of tearing subsistence from the slave, but because he disdains to reproduce his kind in a situation where they may expect to find food, and food alone.

C. C.

(To be continued.)

From the Missionary Herald.

PROGRESS OF RELIGION AMONG THE CHEROKEES.

Perhaps the recent attention to religion, at the different Missionary stations in the Cherokee country, is more full of encouragement to the friends of missions among the Indians, than any other event which has taken place since these missions were established.

At Carmel, *forty-four* natives, two white women wives of natives, and a coloured woman employed in the mission family, have received baptism on a profession of their faith, and after giving creditable evidence of their piety, within 14 months, from April of last year to June of the present. Some of these persons had been in a state of religious inquiry for nearly a year previously to their admission to Christian ordinances. Most of them are full Cherokees, who do not understand English, and who have derived all their knowledge of the Gospel through the medium of interpreters. Some of them are advanced in life, and had lived in habits of wickedness. All were ignorant of religion, had no correct standard of morality, and no thoughts respecting the world to come. By the preaching of Christ crucified, a great change has been produced in them; old vices have been abandoned; a life of prayer has been commenced; and the mild and gentler graces exhibited.

At other places not far distant from Carmel, there is a prevalent desire of receiving Christian instruction, on the part of those, who as yet know nothing of it, except that it has produced some astonishing changes in the character of individuals, and that it leads to good conduct and forbids the reverse.

About 40 miles south-west of Carmel, at a new station called Hightower, where a school was instituted in April 1823, there has been much religious inquiry within a few months past. Toward the close of April, *sixteen* individuals were admitted to a profession of

their faith, including the chief man of the district, who appears to be about 50 years of age, and who, less than two years ago, expressed his belief that the soul ceases to exist at death. Here, also, men who had been notorious for vice, through a long series of years, appear to be entirely changed, delight in the public and private ordinances of religion, and bear a consistent testimony to the power and excellence of the Gospel.

There have been a considerable number of instances of serious inquiry and hopeful conversion at Haweis, Willstown, and Creekpath; and at these and many other places, there is great encouragement for evangelical labor. In the mean time, let all the friends of Missions plead earnestly with their God and Father, that he would save these babes in Christ from all the dangers to which they are exposed, and train them up for his heavenly kingdom.

SOUTH AMERICA.

Buenos Ayres.—We made some mention, at page 90, of efforts by Messrs. Brigham and Parvin, to establish Lancasterian schools in the city and country of Buenos Ayres. At page 96, we stated that a school on this principle had gone into operation.

From letters dated at the close of May, and received by the Corresponding Secretary, it appears that the exertions of Messrs. Brigham and Parvin are still attended with very encouraging success.

In the month of February, Mr. Parvin issued proposals for opening an Academy, with recommendations from Mr. Rodney, our Minister to the government of the country, and two other highly respectable gentlemen. In the course of two months, the school increased to about 20 scholars, chiefly natives of the city and sons of influential men. The principal object of attention in the Academy, during that time, was the English language, which, from the great influx of English people and English books, is rapidly increasing in importance to the Buenos Ayreans. The English New Testament was one of the class-books. The avails of this institution are considerably more than equivalent to Mr. Parvin's support.

A Sabbath School for Protestant children has also been established, in which there were about 20 scholars, who appeared to take much interest in the exercises, and made very commendable progress in the acquisition of religious knowledge. Some of their friends often attended to animate them; and at the close of each month rewards were bestowed, consisting of tracts, sermons, and copies of this work.

Religious worship has, moreover, been commenced at the house of a pious English friend. There Messrs. B. and P. preach on the Sabbath, and hold every week one or more evening meetings. Their congregation is gradually increasing.

They regard their field of usefulness as extending every day; and are not without strong hopes, from the rapid increase of intelligence in the community, that a free toleration of religion, such as exists in this country, will be proclaimed before many years. In Buenos Ayres there is considered to be between 3,000 and 4,000 Protestants.

Mr. Brigham expected to cross the mountains into Chili, during the present autumn—the spring season on that side of the Equator. But previous to crossing them, he proposed spending a little time in Cordova and Mendoza.—[*Missionary Herald.*

MISSION IN CEYLON.

FROM THE JOURNAL OF MR. WINSLOW.

Retrospect of three years.

July 4, 1823. The third anniversary of our coming to Oodooville. Three years ago all was here comparatively new. Few could be induced to listen to instruction, even when carried to their

doors; and fewer still would come up on the Sabbath to hear the word of God. For the first year we preached generally in an open shed; yet were not often crowded for want of room. Now we have a Bungalow, which, though not convenient, is capable of containing several hundred hearers, and sometimes is well filled. There were, at first, three schools transferred to this station; since then six have been established, and there are now *nine*. At first there was only one with us, or around us, (now our native preacher,) who had any love for the truth; we now hope there are *ten* at this station, who have the love of God shed abroad in their hearts. This is little, compared with what some have seen—little, perhaps, compared with the expectations of the churches; but something in this land of death—much more than we expected, and infinitely more than we deserved to see. It is the Lord's doing.

Interesting celebration.

July 6. This has been a most interesting day to us; and brought some good to the people. Three of the candidates for communion have been received. We have had a large congregation, including nearly all the most respectable natives in the parish, and some from Manepy. Two native members from the other stations being present, they, with brethren and sisters Spaulding and Scudder, and brother Poor, increased our number of communicants to 19, all of whom with joy commemorated the sufferings of our Lord, in the presence of the largest congregation collected on any similar occasion in the district. One Brahmin sat in a chair; the leading head men, Moodeliers and Odigars, 12 or 15 in number, sat on mats, in a half circle, immediately in front of the communion table; and back of them the Vedans and other respectable people, according to native rank. About 30 women and 25 girls were present; and the Bungalow was crowded with men and boys. They were all very quiet, and attended with much apparent patience and interest, through the whole of the exercises; and some even of the headmen, wept. Certainly some of us could say we had never felt our souls so drawn out towards them before, and never longed more for the descent of the Holy Spirit. "O that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence."

SANDWICH ISLANDS.

From the Missionary Herald, Sept. 1824.

Messrs. Thurston, Bishop, Goodrich, and Harwood, having been appointed to explore the island of Owhyhee, sailed for that island on the 24th June, 1823. Soon after this, a deputation visited Krimakoo, the prime minister, to obtain his opinion and approbation of about 20 hymns in the native language, prepared by Mr. Ellis. It was gratifying to the missionaries, that so intelligent a man gave to these songs of Zion generally, his warm approbation. We insert the chorus to one of these hymns, as a specimen which may be interesting to some of our readers. It was sung in one of the native assemblies to the chorus of Ashley.—

Jesu Kraist Ke arli mana,
Nana kakou nei i hana,
Oia ko kakou Alana;
Haleluia, Haleluia;
Iá ia kakou e ora'i.

Translated thus:

Jesus Christ is the powerful king,
He us did make,
He is our sacrifice;
Hallelujah, Hallelujah:
By him we may be saved.

Extracts from the Journal of the Mission.

THE PARE.

July 10. Several brethren visited the *Pare*, the pass between this and Koolou, [Kalow.] Passed a distillery where the natives make considerable quantities of intoxicating liquor from an exceeding saccharine root, which is

baked, pounded, fermented and distilled, as a substitute for rum. Both men and women are engaged in this work. Saw also women making mats and tapa.

The stone gods, that usually lay on either side of the path near the precipice, where the passing natives continue to present some trifling of a twig, a leaf, or spire of grass, had been lately borne away by Stephen Popohe, in his pious indignation against such an insult to the God of Christians. He is very bold in reproving sin, and unaffectedly conscientious and scrupulous in his attempts at reformation.

The walk was interesting, particularly to the brethren who had not before enjoyed it. All were gratified at the novel and striking scenery presented at the *Pare*, where, after walking a considerable distance in a covered path, the valley of Koolou, and the ocean beyond, burst at once upon the vision of the traveller, who finds himself unexpectedly on the brink of a precipice 1,000 feet above the level of the sea; and views, with sublime emotions, the stupendous heights on the right and left, towering 4,000 feet, as it is supposed, above his head; and the wide rolling ocean on the north and south, rising majestically to meet the distant horizon. As the passing natives wind their way down the crags of this precipice, their diminishing forms almost disappear as they reach the plain below, like the tropical bird, that hangs balanced in careless ease, half way to the lofty summit on the left, which rises almost perpendicular from the plain.

Testimony in favour of Auna.

Aug. 10. The native service, both in the morning and afternoon, was conducted principally by Auna, the Tahitan assistant of Mr. Ellis; and was listened to with satisfaction by pretty full and attentive congregations.

The piety, fidelity, intelligence, dignity, sobriety, activity, and constancy of this converted heathen of the South-Sea Isles, may well encourage the prayers, thanksgivings and exertions of the friends of missions. How many such will at last bless their Christian benefactors, when their once untutored voices shall, after speaking the praises of God on earth, be tuned to the anthems of heaven.

This evening we had an affecting interview with the father, the stepmother, the uncle, and the sister of John Paru, a native youth, now in America. They came from a distant part of the island to inquire about him, and were conducted to the mission-house by Mr. Shaw. They were much affected to hear he was alive, and to hear any of us, who had seen him, speak of their distant son and relative. Mr. Loomis endeavoured to lead their minds to the love and service of that Saviour, with whom John had been made hopefully acquainted in a distant land. The father said, he had never before heard any thing about this God; but promised to attend public worship with his family.

Return of the explorers of Owhyhee.

The deputation to Owhyhee surveyed all the inhabited coasts of that island, ascended some of its mountains, gazed with admiration at its burning volcanoes, explored its dark regions, preached the word of life to some of its fourscore thousand inhabitants, and selected several stations most eligible for the missions which demand their immediate labor, and many more which may hereafter be occupied. The narrative of this tour will soon be prepared to be sent to our patrons, accompanied by a variety of drawings.

From the Christian Observer.

Observing in your No. for January, the communication of CLERICUS, on 1 John v. 7., I thought it might gratify some of your readers to see the very words of Cyprian, on which there has been so much discussion. They occur in his "Treatise De simplicitate Prælatorum," at folio 80 of Remboldt and Waterloe's edition, printed at Paris, A.

D. 1512; an edition which abounds with contractions. The words are: Dicit Dns Ego et Pr unu sum; et iteru, de Patre et Filio et Spiritu Sancto scriptu est, Et Tres Unu sunt." "The Lord says, I and the Father are one; and again, Of the Father, and the Son, and the Holy Spirit, it is written, And the Three are One." No MS. now known comes near the age of Cyprian by several centuries: the nearest are the Vatican, the date of which is said to be between the fourth and sixth century; and the Alexandrian, between the close of the fourth and the sixth. The above quotation, therefore, strongly supports the authenticity of the verse.

HISTORICUS.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, SEPTEMBER 29, 1824.

MISSIONARY NOTICE.

It is perhaps not generally known to our fellow-citizens, that there are now on a visit to us from the missionary station at Monroe, in the Chickasaw nation of Indians, several individuals soliciting benefactions from the Christian public. The Rev. Wm. C. Blair, licentiate of the Theological Seminary at Princeton; Mr. J. Holmes, late a student of that institution, and teacher of a school in the nation; and Taeiska, a native Indian—together with a young Tennesseean, Mr. Cogerill, who came on to aid the party in securing the objects which brought them to our vicinity—compose the company. It was believed by them, that there existed among the substantial farmers of Kentucky, the will and the power to aid, extensively, efforts to civilize and evangelize the western Indians—and especially that tribe of them whose fidelity to our country has been steady and warm as the sun in the heavens, under all the neglect which they have met from us, under the seductions of all our savage and European foes, and even under the shock of repeated wars sustained in fighting our battles.——Among this people, these benevolent and disinterested men have cast their lots—leaving high hopes, refined and comfortable homes, and the sacred and accumulated joys of civil and religious society—to lie on the cold ground, and feed on the precarious bounty of the public, or the stinted fruits of the desert, that they may impart eternal life to the dying heathen. In these *hard times*, they venture to ask for no money; but only some of the products of our farms, and some of the cattle of our herds. They will thankfully receive cattle or sheep, linsey, blankets, half-worn clothes, flour, salt meat, leather, tools for husbandry, &c. *The station* which they occupy meets the decided approbation of the government; and the presence of *a native* Indian here, is an evidence of the good feelings of the tribe. The whole nation have been promising an appropriation of their yearly income from our government, for the support of the schools of the mission; but it has not yet been done, and for a long time yet may not be.—In the interim, we must sustain, from the profusion of our farms, this interesting and deserving *band of gospel laborers*. It cannot be that Kentuckians, and Christians, will leave such an enterprise to fail—such men to starve.

FOR THE WESTERN LUMINARY.

OBITUARY.

The death of our friend and fellow-citizen, Mr. WESTERN BROWN, which has been announced to the public, is a most distressing circumstance. His friends were little prepared for the event: He died suddenly, and when his recovery was ardently expected. His is yet another, added to the almost numberless instances which we all have known, of the exceeding uncertainty of human life. We are here to-day; and to-morrow we are gone forever!

Reader, wilt thou never think? Wilt thou never take warning? Wilt thou never begin to reflect with seriousness on the end which awaits thee? O, let *this Providence* reach thy heart! This fellow-man is dead; but he "yet speaketh," if thou wilt hear him. He speaks from the tomb;—he speaks concerning life, death, and eternity;—he urges us all, with seriousness and pathos, to prepare to *go the way of all flesh!*—Heavenly Parent! may we be made to hear! be prompted to be "also ready" for that event which none can escape!

C.

From the Harrisburg Visiter.

REVIVALS.

A very extensive revival has taken place in the county of Middlesex, Va. The following is a list of the times, places, and number of persons baptized:

At or near Owen's Hill, 2d Sunday in June,	67
At Exol, (King and Queen county,) 3d Sunday in do.	12
At Waus, (do.) 3d Sunday in July,	11
At Exol, 3d Saturday in do.	15
At Owen's Hill, 4th Sunday in do.	91

In the town and vicinity of Lyden, Lewis county, N. Y., 106 have been added to the church by baptism. Purin, Lowville, Denmark, and Leray, in the same state, have participated in the divine blessing, and many have washed and made them clean in the renovating tide of grace.

A letter from the Rev. Phineas Bond, dated Winthrop, June 30, states, that a revival has been spreading in that place. Sixty-six have lately manifested their attachment to their Saviour, by joining his church visible, and live in the hope that they shall be permitted to unite themselves to the church triumphant, when death shall call their souls before a just and merciful God.

A gentleman who writes to his friend in Washington City, under date of Spring Hill, Chatham county, North Carolina, August 5, says:

"What shall we render to the Lord for his goodness to us? Not less than 2,500 members have been added to the Baptist churches in the middle section of this state, since the late revival commenced."

REVIVAL IN SALEM, (MASS.)

The most recent information is highly encouraging. If we are not misinformed, more than 200 persons attended the inquiry meetings last week. A much greater number than this are known to be anxious in the town. We have not ascertained the number of inquirers belonging to the Baptist Society, but understand the work is powerful there also. Both denominations have lately united in observing a day of fasting and prayer. May this interesting portion of the church, where the labors of Hopkins and Worcester were so long enjoyed, be remembered in the prayers of all the churches, at this solemn and animating season!—*Boston Recorder.*

EFFECTS OF UNIVERSALISM.

A writer in the Christian Gazette complains that the Sabbath is contemptuously treated by some of his fellow-citizens; and particularly that some butchers in the Northern Liberties of the city of Philadelphia, have opened a market and erected stalls in their own yards, where they vend their meats on that holy day. They have been fined,

and some have been imprisoned; yet, in defiance both of God and man, do they continue their traffick, and publish both in handbills and newspapers their determination thus to break the Sabbath day. The writer attributes this and other daring and recent profanations of the Sabbath, to the spread of the demoralizing doctrines of universal redemption. If men are taught that there is no devil, no hell, no future punishment, it is not surprising that they should infer that there is no Sabbath, and no need of public teaching on that day. It is well, however, that some are prompt and firm enough to meet the shame of being informers, and have the laws executed.

ROBERT RAIKES.

ROBERT RAIKES was born at Gloucester, England, in the year 1735. His father was the printer and proprietor of the Gloucester Journal; and to his business the subject of these remarks succeeded, by which he is said to have acquired a competent property, which he freely devoted to the cause of benevolence.

The incident which led to the establishment of Sunday Schools, is thus related.

One day in the year 1781, he went into the suburbs of his native city to hire a gardener. The man was from home; and while Mr. Raikes awaited his return, he was much infested by a group of noisy boys who infested the street. He asked the gardener's wife the cause of these children being so neglected and depraved. Her emphatic reply was—"Oh, sir! if you were here on a Sunday, you would pity them indeed: *we cannot read our Bible in peace for them.*" This answer operated with the force of electricity, and called forth all the energy of his benevolent soul. "Can nothing," he asked, "be done for these poor children? Is there any body near that will take them to school on a Sunday?" He was informed that there was a person in the neighbourhood who would probably do it. "At this important moment, (to use his own language,) the word *'try'* was so powerfully impressed on his mind as to decide him at once for action;" and he accordingly hired a woman in the neighbourhood to teach the poor children on Sundays, and thus commenced the *First Sunday School.*

When the utility of Sunday Schools had been tried, in the city where they originated, about three years, Mr. R. took measures to establish them in other places; and before the close of his valuable life, which occurred in his native city, on the 5th of April, 1811, he had the exhilarating satisfaction of seeing Sunday Schools for 300,000 children established throughout the British empire.

The number of Sunday scholars now in the world is more than *one million*, conducted by nearly *one hundred thousand teachers.*—[SELECTED.

From the New Monthly Magazine—June.

SECRETS OF THE MODERN SPANISH INQUISITION.

Though much has been said and written regarding the frightful tribunal of the Inquisition, little was correctly known respecting its mysterious proceedings until a very late period. All that related to it was enveloped in impenetrable mystery. Its regulations and proceedings were conducted so as to conceal the sufferings of its victims, and the cruelties of its executioners. The fanaticism of its agents, the oaths and menaces of its jailors, the eternal darkness of its dungeons, the thickness of its walls, and the fear of being again plunged into suffering, or perishing by the daggers of its familiars, for revealing what they had seen there, prevented the few who had the good fortune to escape from its horrors from opening them to the world. In every class of society its secret agents were constantly active, and perfect silence alone re-

specting the acts of the tribunal was the only guarantee for personal security. By the vulgar, the sufferings of the Inquisition were considered like those of Hell; none had witnessed them and told their tale; and this ignorance respecting them increased the terrible impression which they made, and contributed to prolong the existence of the tribunal itself.

In 1808, the French invasion of the Peninsula, as in many other instances in the countries which their armies entered, contributed in some way to the benefft of the people. It put an end to the uncertainty existing respecting this tribunal and its mysterious proceedings. It unmasked its crimes and exposed them to the day, and broke the fearful charm which environed it so long. The monsters who presided in it, ferocious as beasts of prey, fled on the approach of an enlightened enemy, and forgot, from their fears, the victims and written proceedings of their hellish court; these effectually revealed its horrible mysteries. Napoleon at Chamartin, and the Cortes subsequently at Cadiz, pronounced its sentence of destruction; and from that period the Holy Office may be considered as losing its former power over the public mind for ever, though the hand of despotism might, in fact, re-establish it.

Having seen what was the nature of the Inquisition at the period of its fall, we will now view it at that of its late revival. Ferdinand VII., in his reappearance on the summit of the Pyrenees, after his exile, might well be compared to a disastrous comet, boding every species of plague to the unhappy Spaniards. He destroyed, in his ingratitude, the constitutional system, to which he was indebted for his personal liberty. Ignorance, superstition, and every kind of feudal abuse, were fostered by him into poisonous vigor. He re-established with alacrity the tribunal of the Holy Office, for no purpose of religion (his character is destitute of it), but as an instrument of terror and vengeance—as a means of subduing, by the horrors of incarceration, all that was virtuous, liberal, and enlightened. From that fatal moment, not a day passed but some unfortunates were torn from the bosom of their families, to be plunged into the vaults of the Inquisition; and, in some instances, to undergo every refinement in the art of torture. Such was the rage for the finding or making victims, that the dungeons were speedily crowded. A single accusation at Valencia sufficed for the committal to the Inquisition of twenty-five individuals, together with the accusing party. At Murcia, the arrest of at least two hundred persons was occasioned by a single charge. At Madrid, at Granada, at St. Jacques, every where, in short, were victims seized upon, without regard to age, sex, condition, or services rendered. A Spanish nobleman (the Count de Montigo), who was immured in the cells of the Holy Office, recovered his liberty only through the revolution of 1820, the interests of which, however, he subsequently betrayed. Two generals, MM. Torrigo and Almedovar, who had received many wounds during the war for independence—various superior officers, persons belonging to the finance department, priests and monks, women and children, all were hurried away into the same dreadful confinement.

Out of a number of facts which we could cite, the following anecote, to the authenticity of which we pledge ourselves, may suffice for an example:—Mr. E——, distinguished as a man of letters, and attached to an important branch of the state administration, was arrested and conducted to the Inquisition at Madrid, for having expressed, as was alleged, irreligious opinions; but, in reality, liberal opinions. Moreover, as it was expected to be shewn that these expressions had been uttered in presence of his wife, who had not

denounced him to the Holy Office, she was likewise committed to the same dungeon. This unfortunate couple had a young and only child, whom Madame E—— brought with her, and who died in the Inquisition through cold, and improper food. The king, who, from a dearth of occupation, sometimes took a fancy to prison-sights, chanced to present himself at the door of the cell where the scarce cold corpse of the child was lying. Madame E—— threw herself at his feet, and with tears implored release from a place, where every thing would inflict on her memory the last agonies of her child. Her youth, beauty, and virtue, the eloquence of her grief, and the force of her despair, moved to pity all who heard her except Ferdinand, who brutally turned away!

We cannot refrain from noting down here the famous mandate of M. Mier y Campillo, the Inquisitor-General, which was read in every church in Spain on the first Sunday in Lent, 1815:—"*His Excellency, the Inquisitor General, enjoins all Confessors, under pain of excommunication, to denounce to the Holy Office such persons as may have confessed themselves to belong to the order of Freemasonry*"—! Is it possible for baseness to proceed farther than this? Yes; several Confessors were found to comply with the order of his Excellency!! The King took an undisguised part in all these infamies, and appointed Judges belonging to the criminal tribunals to aid in the inquisitorial examinations.

HEROIC AFFAIR.

The following account of the recapture of the brig *Frederick*, of Stonington, from the pirates of the Pacific, exhibits one of the most brilliant feats we ever heard of. We understand that when the Frederick arrived at Callao, the owners were so much pleased with the gallant conduct of Capt. Burrows, that they immediately presented him with the sum of five thousand dollars.

The Frederick, Capt. A. H. Burrows, was captured on the 26th December, near the port of Quilca, where she was bound, with a cargo of dry goods. Captain B. relates the circumstance as follows:—At 10 P. M. the Frederick was fired into by an armed brig, and ordered on board with my papers. After getting on board and being closely examined respecting my vessel and cargo, they took possession of my vessel, and transferred the crew to the privateer. During the night they stood to the southward of Moulaendo, where they intended to discharge my cargo; but the next morning, when nearly abreast of the port, saw a ship standing in, which they took for a man of war, when the privateer and brig hauled off from the shore. The captain of the privateer then told me that he should send my brig to the Island of Chiloe, and if I chose to go in her, and she arrived safe, after discharging my cargo he would give me up my vessel.—Thinking there might be some chance of recovering her, and knowing that if I left her I should not get her again, I chose to remain by her, and after much persuasion I prevailed on him to let me take my son with me; but he would not consent to my taking any more of my crew. After plundering my vessel of about $12,000 worth of dry goods, rice, rigging, and such other articles as they were then in want of, they put a prize master and nine men on board, and ordered us to make sail for the Island of Chiloe. Soon after leaving the privateer, I learned that her name was the Kintanealia, captain Mattalena, from the Island of Chiloe, and that they had previously taken several English and Patriot vessels, some of which they had burnt, and sent the others to Chiloe; and that she had a large amount of money on board, taken from them. I also learned that Capt. Mattalena had formerly been an officer under Benavides, and had headed a gang in taking the American brig Hersilia, at the

Island of St. Marys. From this information, and his conduct in plundering my vessel, I had no reason to expect getting her again, unless I took her by force, which I determined to do whenever a favourable opportunity should offer. I then loaded my pistols, also those of the mate, which I had taken care to stow away on my first arrival on board, from the privateer. I then informed my son of my intention, and ordered him to hold himself in readiness. After being in possession of the captors seven days, we succeeded in retaking her, drove the Spaniards below in the middle of the day, and then ordered them on deck, one at a time, and tied their hands behind them, as I had no irons on board to secure them with. I then shaped my course for Callao. The next day I put seven of the prisoners in a whale boat, with provisions and water to last them to the land: the other three I took with me to Callao, where I arrived two days afterwards, and delivered the balance of cargo to the former owners. Two days after my arrival, the privateer appeared off the harbour of Callao, and the U. S. schooner Dolphin, captain Connor, and the British frigate Tartar, captain Brown, made sail in pursuit of her; but night coming on, she made her escape. A short time after that, the crew of a French ship arrived in their boats, having been captured a little to the leeward by the privateer, who had taken from the ship $60,000, and manned and ordered her for Chiloe. On the 24th of May, a few days before the Franklin left Valparaiso, the Kintamealia arrived there, prize to a French sloop of war, who had captured her off Quilca. She had been to Chiloe, had landed her money, and was then on her second cruize."

LA FAYETTE.

From the Christian Advocate.

On the 16th Aug. the expected and wished-for arrival of the benefactor of our country, General La Fayette, was announced at New York. Nothing can exceed the gratulations and honours with which he has been and continues to be hailed. So far as our knowledge of the history of the world extends, the expressions of national and popular joy, respect, gratitude and affection, which have been manifested to this illustrious man, are absolutely without a parallel. When a great public deliverance has been recently achieved; or a battle won, on which the fate of a nation was suspended; or a service performed, the benefit of which was sensible and great in the present feelings of the multitude; popular demonstrations of joy have often been enthusiastic, and honours without measure, and praises without bounds, have been heaped on the hero, the sage, or the patriot. But here is a man who has been absent from the country which he served and helped to save, for more than forty years. Very few individuals who knew him personally, are now alive. One whole generation, and part of another, has risen up, that know him only by name, or from history or report. Yet such an ardent excitement and spontaneous expression of feeling as we now witness, and such a desire to confer every token of public respect, and every honourable distinction that ingenuity can devise, and this by every class of the community, high and low, rich and poor, cultivated and rude, clergy and laity, male and female, was never before seen in this country, and, taken in all its circumstances, never, we verily believe, in any other. It really seems like "a new thing under the sun." If republics are proverbially ungrateful, we are certainly furnishing, at this time, a most wonderful exception to the general truth. We have been fearful, indeed, that our illustrious national guest, if not literally "killed with kindness," will be oppressed and fatigued beyond the bounds of comfort, by his exertions to manifest, as he always does and will,

his grateful sense of the attentions which he receives. We were sorry to remark that, in a single instance, and this in New England too, where we should have least expected it, the horses were taken from the General's carriage, and their place and labor supplied by men. We greatly mistake if La Fayette is not too much of a republican, to have been gratified with this exhibition of *human degradation*. Such another instance, we hope and trust, will not be witnessed. We were greatly pleased with the poetical inscription on a civic arch in Boston, which we have inserted in another page.

Still more were we pleased to learn from the public papers, that the General, in his journey through New England, would not travel in the hours of public worship on the Sabbath, and that he attended personally on this worship in Boston. Such, we know, from our own recollection, and La Fayette we doubt not recollects it too, was the general practice, in the good old days of our revolutionary struggle, when, *as a people*, we felt our dependance on the God of heaven. Most earnestly do we wish, that the General's example may be followed by certain men among us in high stations, who ought to be ashamed that a foreigner, after forty years passed in Europe, where the Sabbath is so generally disregarded, should still pay a respect which they refuse, to the day and the house of God.

We treat sensible and present things as realities, and future and eternal things as fables: whereas the reverse should be our habit. [*Cecil.*

There are no greater objects of pity in the world, than men who are admired by all around for their nice discernment and fine taste in every thing of a worldly nature, but have no taste for the riches that endure for ever—no love for God or his word—no love for Christ or their souls. In such a state, however admired or respected, they cannot see the kingdom of God. [*Ibid.*

From the Telegraph.

THE MOTHER.

Her babe was ever sickly, and its cheek
Wore not the hue of health. Its little bosom
Just heav'd with its faint breath, and ever often
A sob escap'd its heart, and a big tear
Came rushing to its eye. Its bloodless lip
Seem'd not the prey of fell disease, but death
Came calmly o'er its frame, like a thin mist
Over a lake at even, or a melting
Of distant music on the silent sea.--
The mother watch'd her infant, as it pined
And sicken'd on her bosom; and she hush'd
Its low and plaintive murm'rings,—and at night
When all around was sleeping, and the air
In its unechoing silence gave no sound,
She sat with heavy eyelids by her child,
And hush'd her very breath, lest it should wake
And find its grief again. Night after night
She thus did keep her vigils; and when day
Rose on her wearied senses, and she fain
Would lay her down to rest, the weak complaining
Of her awaken'd babe o'ercame her weariness;
And she refus'd to listen to the voice
Of those who read consumption in the flush
That deepen'd on her cheek;—and only once
While her sick babe was sleeping, did she walk
Abroad in the cool air: and then I met her
By the lone grave of him who in his life
Had lov'd full tenderly that babe and her.
She knew her child would die: but she had thought
That she should watch its sufferings, and stand by
To do that office which affection loves,
And yet doth weep to do,—of closing up
The cold and stiffen'd lid,—and she had hoped
That when its pulse was still, and its young heart
Was silent in its bosom, that her hands
Would shroud its limbs for burial, and her lips
Press the last kiss upon its clay cold cheek.

Before the foul worm's riot.—But she sunk
Beneath her ceaseless watching, and con
sumption
Quicken'd his fearful work. Her pulse
grew quick,
And her limbs faint, and restless fever fol-
low'd
With his consuming thirst, and wild deli-
rium
Seiz'd on her heated brain—and she would
clasp
Her pillow in her frenzy, and cry "hush,
Sleep on my babe—would that thy moth-
er's heart
Could bear thy pain for thee—sleep on,
sleep on"—
And when at times she wept, and the cool
tears
Came down in freshness on her bosom, rea-
son
Would for a moment gleam—and then she
knew
That she had not her babe, and she re-
member'd
That it was sick and wasting—and a sor-
row,
Such as a mother's heart alone can feel,
Sat heavily upon her.
'Twas the hour
Of midnight—and the heavy air lay slum-
b'ring
As if in a deep trance, and the green leaves
Forgot their undulations—and press'd
down
By the night falling dew, seem'd overpow-
er'd
By a resistless sleep. The watch-dog's bark
Was heard not in the distance, all except
At hourly intervals, when the chiding
clock
Rung out the passing hour, one sullen howl
Broke in upon its echoes, and again
Unbroken silence reign'd. The weary
nurse
Had kept her drowsy watch, and the sick
mother
Lay still upon her pillow, singing fitfully
A low and soothing lullaby; and when
Her voice grew faint, and her parch'd
tongue refus'd
To do its office more, she smil'd and said,
"'Tis well, my wailing babe, thy mother's
voice
Grows weak in lulling thee, and her fond
heart,
Which liv'd not but to quell thy infant tears
And soothe thy grief awhile, is fading with
thee—
And so 'tis well; and I will only wait
To see thee plume thy wing, and then my
life
Which flow'd from thee its fountain, will
dry up,
And I shall follow soon." She would have
spoken
Of him who gave that infant child its being;
But ere the accent fell, she turn'd her head
Aside upon her pillow, and a gush,
As if her "head were waters," and her
heart
Had loosen'd every feeling in the flow—
Came out to tell that thought's full bitter-
ness.
Freely, and long she wept: and all who
sorrow,
Can tell the soothing influence of such
tears.
They had not dried, before her moisten'd
lashes
Had fallen like a veil, and she was sleeping,
As if she had not wept. She woke serene
And calm as in the hour of health: her
cheek
Had lost its fever'd flush, and in its stead
A snowy paleness overspread her features,
And she looked soon to die.—It was the
calm
Which oft precedes departure, and which
quells
The native speaking lustre of the eye,
And gives it an intense and still expression,
As if the soul was rapt in the far glance
Of the half veiled eternity. She spoke,
And ask'd to see her babe. It had been
sleeping
Quietly upon its nurse's bosom, though so
still,
She knew not but its spirit was in heaven.
They brought it to her, and she gently
kiss'd
Its thin and wasted lip, and ask'd them then
To lay it on her bosom, and to wind
Her nerveless arm around it, that her eye
Might rest upon it in her agony.

She died—and they who stood around, ap-
proach'd
To take her infant from her cold embrace,
Fearful that it might wake it from its sleep.
But it could wake no more.—They mov'd
it not—
Only to place it closer to her bosom,
And wrap them in the vestments of the
grave.

ROY.